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which was their natural and aboriginal unity, and being differentiated by a division of labor, we shall see them reunited on a higher plane of thought" (page 248).

P. C.

LOGIK DER REINEN ERKENNTNISS. Von *Hermann Cohen*, Professor an der Universität Marburg. Berlin: Bruno Cassirer. 1902. Pages, xvii, 520.

Hermann Cohen is an original thinker, and it is not easy to understand the drift of his argument unless the reader be familiar with the author's previous publications, especially concerning the conception of infinitude. The present volume constitutes the first part of a series which purports to become an entire system of Cohen's philosophy.

In a certain sense Cohen stands aloof from his colleagues. Assuredly he is not at home in modern Germany with its realistic politics and imperialistic ambitions. He mentions with disapprobation the present conditions which are all but unfavorable to a philosophy of ideal aspirations. In spite of this our author clings to his optimism and feels himself at one with the leading thinkers of the past as well as the future. His belief in the final victory of a broad humanitarianism with its ideals of right and justice remains unshaken.

The present volume is entitled *Logic of Pure Cognition*, but it implies the foundation of philosophy. Logic to Cohen is not mere dialectics or a subjective method to be based upon empirical facts or psychological dispositions. Logic is the root of all thought, the objective standard of truth, and the condition of all cognition (pp. 512-513). Philosophy begins with the systematisation of thought, and who can have system without logic! Accordingly, modern associationalism is insufficient (p. 21) and necessarily leads to agnosticism (pp. 514-515), or, what is worse, to a limitation of logic to the subjective sphere of thought, as mere rules of thinking, which would render it possible to re-establish the mediæval principle of two truths. Thus our author takes the ground that there is no metaphysics without logic (p. 517), which leads him further to trace in logic the basis of ethics, æsthetics and psychology. The soul does not establish its nature and the conditions of its being, but discovers them. The data to be found existed before they were established.

It is natural that our author must square himself with the conditions of existence, the prius, or, as Aristotle calls it, τὸ πρότερον τῇ φύσει, or πρότερον ἀπλως (p. 28). Thus Cohen goes in search of the antecedent of being, the *Vor-Sein*, and this feature of his philosophy is perhaps the most difficult part, for he discovers it in the infinite, a non-material condition of reality which suggests the question as to the origin (*Ursprung*).

We appreciate Professor Cohen's earnestness, we agree with his endeavor to establish the objective validity of truth and right, but we are not sure of having understood his meaning as to the repeated proposition of the problem of origin, which occurs in several phases, e. g., as the logic of the origin (pp. 28-34), the

judgment of the origin (pp. 65-77), the thought-law (*Denkgesetz*) of the origin (pp. 103-104), etc. If our author means by origin the eternal formal laws which determine the nature of all being, we do not hesitate to assent to his propositions and will be glad to have our anticipations verified in the subsequent volumes of Cohen's philosophy. At present we confess that his terminology and its application to scientific speculations is not without difficulties, not to say obscurities. Certainly, "origin," i. e., *Ursprung*, should not be understood in the sense of "beginning" (*Anfang*), as our author expressly warns us (p. 65), but in the sense of the Greek term ἀρχή.

Whether or not we will eventually assent to Cohen's views, we must confess that his expositions are thoughtful and suggestive. We have to deal with a genuine philosopher, a man deeply versed both in ancient philosophy and modern speculations, who makes the former bear upon the latter and throws much light upon several problems which are much more ancient than its discoverers imagine them to be;¹ and thus the reader will be richly repaid by a perusal of this *Logic of Pure Cognition*.

P. C.

UEBER DIE BEDEUTUNG DES DARWIN'SCHEN SELECTIONSPRINCIPS UND PROBLEME DER ARTBILDUNG. By *Prof. Dr. Ludwig Plate*, Privatdocent an der Universität Berlin. Zweite, vermehrte Auflage, mit zwei Figuren im Text. Leipzig: Verlag von Wilhelm Engelmann. 1903. Pages, iv, 247.

It is now forty-four years since Darwin's epoch-making work on the *Origin of Species* appeared. Not only did it cause a fermentation in the scientific world but also modified our religious views considerably. Since the principle of evolution came to be firmly established, new problems have arisen; and an older representative of the evolution theory, Lamarck, has become the exponent of a solution which seems to be opposed to Darwin. Darwin's special contribution, Darwinism in the narrower sense, is an explanation of evolution through natural selection, and in contrast to it the Lamarckian views emphasise that the development of species is due to use or not-use of organs. Darwin himself was not opposed to the Lamarckian explanation, but in the struggle of parties his name has become the exponent of a school which emphasised the omnipotence of natural selection. The Lamarckians, however, insist on the impotence of natural selection, and claim that the origin of species is due to exercise or function.

Professor Plate's present volume, which is the second edition of a similar book that originally grew from a lecture given by the author some time ago in Hamburg, is a fair exposition of the situation, taking the ground that the present prevailing

¹ We are reluctant to venture into details, but as an instance we will mention only the case of Leibnitz who claims to be the "*auteur du principe*," viz., "*de la loi de la continuité*"; and yet the problem is as old as Parmenides and was discussed and considered by Aristotle, being known to these Greek thinkers as τὸ συνεχές or ἡ συνέχεια.